

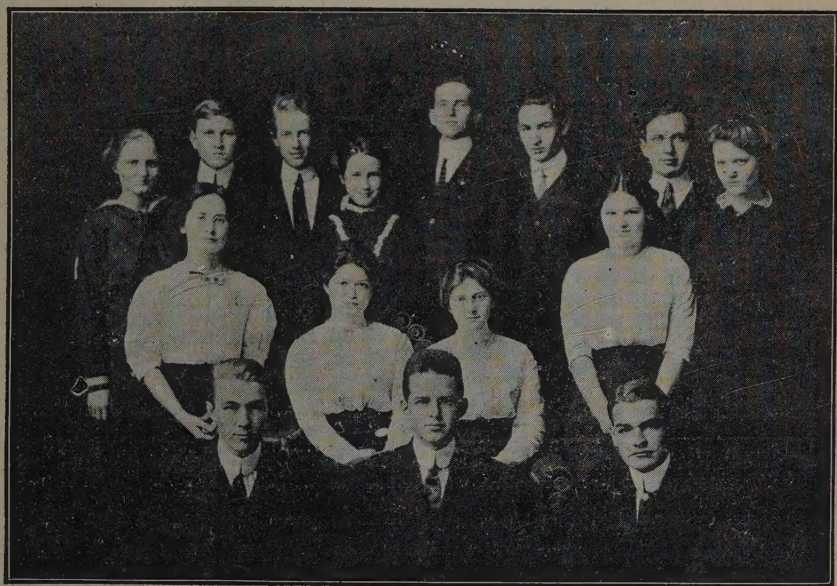
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THE KOREA MISSION FIELD



KOREAN MISSIONARIES' CHILDREN NOW STUDYING AT NORTHFIELD
SEMINARY, AND AT MOUNT HERMON SCHOOL.

FOR NAMES OF STUDENTS, SEE "NOTES AND PERSONALS," PAGE 87.

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THE KOREA MISSION FIELD

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EDITORIAL,—THE FOREIGN MISSIONARY.

I MAGNIFY MY OFFICE,—PAUL.

Mr. Horace Greely the founder of "The New York Tribune," the leading newspaper of the United States, is credited with having said, "Of all horned cattle, deliver me from the college graduate!" by which words he doubtless intended to express, in a strong way, that bookishness and business are incompatible; that knowledge and wisdom are different things, as are also theory and practice. Whatever of obloquy may attach to this great journalist's statement, attaches to clergymen, for, as a rule, they are college graduates; and because the foreign missionary is an italicised clergyman, a Gospel minister with an emphasis, he, most of all, is discredited by such a statement.

Altogether apart from Mr. Greely's statement or opinion, it is a fact that the foreign missionary is discredited by a multitude of people. He is believed to be a Christian, it is true, but one decidedly below par; as erratic and visionary; as lacking in common sense and balance; as illogical, inconsistent and decidedly off the track, because he has gone to minister to foreign heathen when there are plenty of heathen at home; so, contradicting the axiom, that "Charity begins at home," as well as the Scripture, "He that provideth not for his own household, has denied the faith and is worse than an infidel." It seems fitting therefore, that the ignorant may be informed, the sympathetic confirmed, and the prospective college graduate, who wishes to make the most of his life, won and enlisted in the ranks of the foreign missionary, to present a few facts which attest that the calling of the foreign missionary is the noblest on earth, because the most beneficent; and that the foreign missionary, other things being equal, from his shoulders and upward is taller than any other man! The Apostle Paul said, "I magnify my office." He was the greatest of the Apostles because he was the greatest foreign missionary, and so, was likest his Master; and the foreign missionary to-day, is the man who is most truly in the "Apostolic Succession!"

First, the foreign missionary is a twice born man. True, but are not all Christians twice born? Yes, but there are births and births. Some people are born diseased and are doomed to lifelong invalidism. Others though well born suffer arrested development and thus always remain children; the world is plentifully stocked with sick folk, cripples, imbeciles and helpless people, lacking initiative, who must be cared for by others. This is especially true of the church. It is largely made up of infantile members. They had a right to be born such, but not to remain such. Many I speak of are no more developed now than they were five

or even twenty years ago. Paul had them to deal with. He called them "carnal." He says, "I have fed you with milk and not with meat for hitherto ye were not able to bear it, neither yet now are ye able." Again,—“When ye ought to be teachers ye have need that someone teach you what are the first principles, etc.” Thus the church to-day, really, is largely reduced from the dignity of “A mighty army” moving to victory, down to an ambulance and invalid corps.

The foreign missionary is not in this condemnation for he was *normally* twice born, and is being normally developed!

That he was well born physically is proven by the fact that he successfully passed a rigid physical examination, before he was ever accepted for foreign mission fishing; and that he was well born spiritually is demonstrated by the fact that he heard and responded to the Master's call, and went forth to the deep sea fishing on the frontiers of the world.

By thus accepting the Master's plan for himself, he has secured the most normal conditions for spiritual development. He is realizing the promised recompense of “A hundred fold, pressed down and shaken together, poured into his bosom!” Graduated from Seminary he waits not for a call from a home-land church, but responds at once to the calls of many churches on the foreign field, and soon he has a string of twenty groups to which he ministers by itineration and through native helpers, which he steadily develops into churches with self-support under native pastors. This missionary has time for Bible study, for that is the business of all the churches; and he has time for personal work, for that is the practice of every church member. When a Korean applies for church membership, one test question asked is, “How many persons have you led to the Savior?” and if he has led none, good reasons are called for, because Koreans start in the personal work way, before they begin to be church members! Thus the processes of the work, foster spirituality in the missionary; and the work is so vast, that the missionary hungers and thirsts for anything and everything that will augment his efficiency. He can afford to let no good thing escape him! The easy going man of the world, as a rule, feels that he is as good as he can afford to be. Many *professing Christians* feel the same way,—this is shocking, for it means Christianity without a cross, and raises the question whether such Christians were not “still” born; but where are we if there are *ministers* who, consciously or unconsciously, feel the same way: realize that they ought to be more Christ-like, and would be if only they could afford it; meaning, if it did not cost too much money? Is this the explanation of the under-churching of the tenement districts of our great cities by the steady marching out and away of churches to more eligible locations; the over-churching of towns and villages in some of which, of a thousand inhabitants, may be seen half a dozen churches representing as many denominations, half the people of a Sunday gathered into all, and the other half taking to the woods and streams? Is such a condition possible without the overstatement of non-essentials, to the obscuration of the Christ? If all the ministry felt they could afford it, and were on fire to realize Christ's

last prayer, "That they all may be one—" would not organic union of the Church of Jesus Christ be speedily an accomplished fact?

From all such condemnations the foreign missionary was delivered from the first. There is no group of ministers, fifty in number, waiting to apply for his "job" when he shall vacate. Why should he vacate when his "wherewithal" is provided, and he has enlisted for life, and the work grows by leaps and bounds? If there are fifty, or a hundred, or a thousand worthy ministers who want his "job," let them not tarry but come right along; for this missionary will furnish to all, places that are just as good—there's more than enough to go round,—so, quit coveting and come on! In the name of Jesus who provided the redemption and saved you that you might make it known: for the sake of the hundreds of millions who have never heard of it, and need it right now, desperately; and for your own sake, "Come over into Macedonia and help us!" Would that many readers might hear this call and "Assuredly gather that the Lord had called them hither," and desist from standing all the day idle, or relatively so; and though at the eleventh hour, as in my own case, enter this open door, and share in the blessed work which is without waste of men or money, or nearly so, and soon will be altogether so; for in the near future we confidently expect, that the one church of Jesus Christ will be *manifested* in Korea.

We expect that some of our readers *will* respond to this call; but even if many who could come will not, even this will not frustrate God's grace to His sent one here; on the other hand it may enhance the grace, for its measure is his need, and the promise reads, "My God shall supply all your need according to His riches in glory by Christ Jesus;" so, the missionary will be drawn into closer touch and vitaler sympathy with Paul when he said, "At my first answer no man stood with me, but all men forsook me I pray God that it be not laid to their charge. Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion. And the Lord *will* deliver me from every evil work, and will preserve me unto His heavenly kingdom: to whom be glory forever and ever.—Amen."

(To be continued.)

THE UPLIFTED EYE, AND THE LIFE LAID DOWN.

"I will lift up mine eyes"—upon the field
 So white with ripened grain
 That those who gather the abundant yield
 Break down beneath the strain.

2.

"I will lay down my life,"—dear Lord, to-day
 Make me a reaper too;

Oh Master, use my feeble hands, I pray,
Among the reapers few.

3.

Thus, with uplifted eyes, and life laid down,
O, Saviour of mankind,
In service rich, in joy's unfading crown,
Eternal Life I find.

ANNA RIEHL THOMPSON.

SATISFACTIONS OF FOREIGN MISSION WORK.

I.

THE FOREIGN MISSIONARY AS A TEACHER.

In common with those engaged in other lines of missionary activity, the educational worker soon finds that, however steep or rough his path may be, it is strewn with roses. Some of them have thorns—being real roses—but roses they are, and they add much to the attractiveness of the appointed way. Let me show you a few of the roses some teachers in Korea are enjoying.

FIRST :—We feel that we are needed, and needed greatly. The people are waking up to the value of Western education and many, praise God, are seeking the Christian kind. The demand for Christian teachers far exceeds the supply. Securing a position here, does not bring disappointment to a score or more other applicants, all of whom may be quite as deserving of the place as yourself. To be supplying a real and a *felt* need, gives one a very comfortable feeling.

SECOND :—In Korea, educational policy and methods are still in the formative stage. Who would not rather be a pedagogic artist in Korea, than an artistic pedagogue in America?

THIRD :—Christian education in non-Christian lands being more distinctively reproductive, that is, a larger proportion of the students becoming teachers, than in the more civilized lands, the educational worker here can feel that his efforts are better conserved, and results multiplied. The fruits of a teacher's labors are more apparent.

FOURTH :—To one for whom "Every common bush is afire with God," it is a great relief to be able to speak freely—without breaking any School Board rules :—whenever opportunity offers to speak concerning the God of these wonderful burning bushes, whether they appear in Literature or Science, Mathematics or any other department of so-called secular instruction.

FIFTH :—In America, it often happens that not a little of a teacher's energy and time must be expended upon the discipline of his charges. Experience and observation convince me that here discipline is a much simpler problem; consequently the teacher can apply himself more unreservedly to instruction, by far the more satisfying part of the teacher's task.

SIXTH :—The missionary's students are not satiated—not blasé, one has said,—with learning. Blind eyes are being opened to the wonders about them. True, points of contact necessary for understanding many seemingly simple matters are often lacking in their experience so that our measure of appreciation is not always possible to them; but what they can grasp is received with evident surprise and delight. Those who are learning English rejoice that they are securing the key to many treasures.

SEVENTH :—A missionary teacher has the better opportunity for moulding the character of his pupils. Life is still comparatively simple here ; hence the student's distractions are fewer, and he drinks more deeply of his teacher's spirit.

EIGHTH :—Naturally courteous to all, the Korean especially respects the scholar with his book. The teacher's calling is, therefore, one of honor and influence. Industrial education, music, art, the kindergarten, etc. are received as readily as most Western innovations, and cannot but command the honor due to them.

These and other compensations in the teacher's work, as well as those enjoyed by missionaries in general, give zest to toil, gladness to discomfort, and cause us to "forget also [our] own people and [our] father's house."

HULDAH A. HAENIG.

Ewha Haktang, Seoul, Korea.

II.

THE FOREIGN MISSIONARY AS A PHYSICIAN.

I write about the man whose life is fullest of joy, hard work and sorrow. This is the life where all of any man's strength of body, mind and soul are continually worked at record pace. All the love, all the severity, all the sympathy, all the patience, all of the grace, skill and energy of a life, have their full capacity constantly on demand.

I cannot believe there is any other such occupation in the world ! Blind men walk out alone, who were led by another when they came. As good as dead are cured and made whole : holy, indeed, for many receive life from the Great Physician ! Mother and child who must surely have died in one short while, are made to live.

No such work in the world, but with it comes a great responsibility, and of course great joy or sorrow according to the success or failure ! The Missionary doctor often holds in his hand many lives in a single day, many of whom have no other to look to in great distress ! This is true in some measure at home, but most sick people there, have the opportunity of selecting their doctor. Not a few can even have their doctor come to them.

The Missionary doctor is not sure of success. Zeal and earnestness, patience and hard work are necessary to overcome prejudice and opposition. But there is no power can keep real success from the servant of the Living God ! The patient who first learns of Jesus at the hospital

and believes, will surely be zealous to send other sick to be healed! Therefore I believe that hard work is sure to bring success in a foreign land, with more joy than can be had at home.

J. B. PATTERSON.

III.

THE FOREIGN MISSIONARY AS AN EVANGELIST.

It seems to me that the satisfactions of the Missionary Evangelist are preeminent. The Missionary Physician cares for the welfare of men's bodies, which is important: the Missionary Teacher cares for the development of the intellect, which is even more important; but the Evangelist seeks first of all the health of the heart or the spirit, out of which are the issues of life. If all men's hearts were right, the physician would be largely put out of commission, and this would become the fate of the teacher, too!

I will, at this time, mention only three satisfactions of the Missionary Evangelist and will treat each point chiefly through illustration.

FIRST:—The Satisfaction of enduring *Normal Hardship*. Very many of the hard things to be borne in the Christian ministry at home in the United States, are abnormal in that they are unnecessary, uncalled for and unreasonable; due to want of thoughtfulness, foolish pride, or to the exactions of conventional habit, which beget harvests of "roots of bitterness which springing up trouble." Most of the Korean natives, because poor, inhabit very small houses, which they, to be warm, must keep inadequately ventilated, and as a consequence, the missionary when a guest becomes afflicted with those who suffer, but, as a matter of course, or properly so. The Bible says, be thankful for everything! I never thought I would see the day when I would be thankful for paper doors and windows in dwellings; for, to a person without nerves, it is very disconcerting when one is seeking privacy, to look around and from every door and window see a battery of eyes fixed upon him.

One Winter evening in a drizzling rain, I arrived at the ferry going to Mokpo, and found the only room, 8 x 8 feet, filled with nearly a dozen Koreans: only by squeezing could my helper and I get inside. When bed time came, as lying down was impossible for so many in such scant area, the Koreans just folded themselves up like jack knives, and with heads on their knees, went to sleep. I admired their acrobatic agility, but being unable to follow suit I crouched down, as best I could, near the door. Soon the room grew dense, and as Henry Ward Beecher once said, we were "tasting other peoples' insides." If I opened the door the least bit, a wail ascended from all sides. I at last solved the problem by turning my face to the door and making a hole through its paper just big enough for my nose. Several times during the night there were complaints of cold air, but seeing the door closed tight, they could say nothing! Truly, "It's an ill wind that blows nobody any good."

SECOND:—The Syrophenician persistence of Koreans for the blessings

we offer, is a great satisfaction! Every missionary in Chosen cannot but suffer frequent heart ache at sight of the down trodden condition of the women and children. In comparison, the life of the family cow is enviable, because, as a rule, she has excellent care. One might think their only resource was "to grin and bear it," but though nothing seems more helpless than a Korean girl, even she, through dogged persistence, gets her own way.

Last Summer one of our Christian school girls made a solemn agreement with a companion that they both, in the Fall, would attend the school together. When the time came, the girl who had never been to school, came to her father and quietly said that she had decided to go to school in Mokpo and would he please give to her the necessary money? The father, astonished at such a request, said that he had no money to waste in educating only a girl. The daughter insisted that she had made a vow and must go; but her father failed to see any sense in wasting his hard earned money in such fashion. The girl then lay down on the floor and for over three days and three nights, refused to move or to eat! Her father finally called in the deacons of the church who tried to persuade her to wait at least a year, but she remained obdurate; declared that she must keep her agreement, and that if her father did not send her to school, she would lie there till she starved. Her perseverance won the day, and whether her father believes in female education or not, this girl is now in school and is doing good work. The old adage, "Where there's a will there's a way" seems to hold true even in Korea.

THIRD:—A realized *one hundred fold increase*, is a great satisfaction!

We read, with sorrow, that a multitude of churches in the homeland have barely added one member to the roll in a year, on confession of faith, and that not a few seem to be losing ground!

In September 1909, just about four years ago, accompanied by a colporteur, I visited the large island Keumodo which lies about half way between Mokpo and Fusan. Since we were the first white visitors, a crowd, at once, naturally gathered about us and for the first time heard of the unsearchable riches of the Gospel. This seed fell upon good ground, and resulted in a rich harvest of souls, for on visiting the place a year later we found one hundred and fifty persons meeting for worship every Sunday in a building which they had erected with their own hands! A little later the place became too small, for the attendance had mounted to three hundred! Again they built, this time a nicer and more spacious structure.

Some of the leaders of this church, at their own expense, repeatedly visited, and with great earnestness preached the Gospel on a neighboring island, until a church sprang up there which now has about forty members.

At the present time the original church has one hundred and thirty baptized members, and fifty who are on probation. They have recently pledged twelve *yen* (\$6.00) a month toward the support of a pastor, for whom they will also provide a house.

While in the Seminary I heard of big opportunities for usefulness in

Korea, but neither imagined nor dreamed that within *four years* of the first preaching of the Gospel, there would spring up a self propagating, self-supporting, self-governing Church. Truly, the Gospel is the wisdom and the power of God!

H. D. McCALLIE.

IV.

THE SELF-SUPPORTING FOREIGN MISSIONARY.

Of all the spheres of work in God's vineyard, surely that of the foreign missionary is a peculiarly privileged one, and to the non-commissioned worker is given the joy of serving faithfully in many ways. An Indian missionary once said to me, "In all the pressing needs of the work, amid the teeming population there is no one to whom I can turn for help, outside the scanty mission staff, as the home ministers are so generally able to do. How could they carry on their work without those to whom God has given leisure to use for Him?"

The time is urgent and it does seem that the Master calls for those who are willing and able to "fill gaps" in emergency—to be willing helpers of all so far as in them lies—and perhaps most of all, to help by sympathy and intelligent prayer in the many and great problems which arise, in a way that would be impossible while living in the homeland.

It would seem that in no other position is there a greater need of the truest and most wholehearted consecration, than in that of the voluntary worker in any department of service for God. And at the present time, this would appear to be specially true of the work on the foreign field, for two principal reasons:—

1.—The attractiveness of life abroad, in comparison with what was formerly the case.

Apart from the separation from one's own family, it is now no hardship to live in an Eastern city, the attractive center of missionary work—or even, if one has studious tastes and a love for country life, in one of the quieter mission stations.

The increased facilities for transit have made many home comforts possible, and the presence of so many Westerners in the large centers makes quite a busy social life.

Then the great kindness shown to each and every one by the missionaries in the smaller stations, makes life there a very happy thing, also. Should the climate be a beautiful one, it will be readily seen that for the independent worker it is quite possible to live a very pleasant life as at home, and doing "a little church work" as it is sometimes called.

Before coming out, it seemed to be impossible that one could grow accustomed to the sight of heathen all around, and not be continually conscious of their awful position—but I found from my own experience that there was a danger even of this. I thank God that He gave to me then such a fresh revelation of His great love to me, which I could never repay, and of the urgency of the hour, that it has lived with me ever

since. To one who has had this, nothing short of the strenuous life, in prayer and work, is possible.

2.—The absence of man made rules and regulations.

In this as in the last named matter, "the love of Christ constraineth us."

Travel is now easy and pleasant, and there is no unsurmountable reason why one should not go home for a few months. Letters from friends speak of it and of the warm welcome awaiting us in many hearts, and homes, too.

But the time, the money, the strength, belong to our Master, and "we serve the Lord Christ." Could there be a greater place of privilege than this—to go where He leads—to move or stay at His command—to follow, for work or rest, His unerring guidance?

In some cases, it is the privilege of the non-commissioned missionary to receive special preparatory training for his or her work—and should this be so, the following remarks may not apply. But in the absense of such training, apart from the spiritual equipment already referred to, three things would seem to stand out prominently as necessary to the voluntary worker's success on the foreign field.

1.—Practical experience of Christian work at home especially on the evangelistic side—this, of course, presupposing an effective knowledge of the Bible.

2.—Adaptability and humility, to make the above mentioned experiences, of parctical use on the field. It is not easy sometimes to realize that our almost invariable successful methods at home may need much alteration in detail before they can be applied to different conditions, but all this must be recognized, and in a teachable and humble spirit; the worker must apply himself or herself to learn from others on this most important subject.

3.—Means ample for necessary expenses, to insure that the volunteer worker shall in no degree become dependent for subsistence on the already slender purses of the commissioned missionaries.

We are told that strictly speaking, no distinction should be made between the "home" and "foreign" departments—all is missionary work—and the latter is of course quite true. But for the voluntary worker, what opportunities on the foreign mission field, apart from the native work, altogether!

At home there is no dearth of companionship and mutual spiritual help—on the foreign field, how little comparatively; and is not this one cause of the loneliness that often creeps into the missionary's life?

Is it not worth while to come out from the circle of loved ones who are not dependent upon us, and from the possible companionships of long standing, and possibly from many intellectual and spiritual advantages only obtainable in the homeland, that we may help in this ministry?

Only a heart at leisure from itself in every way, can truly do this. One must have time to listen to the recital of others' difficulties and needs and a wide sympathy that will make these problems one's own, so leading to earnest and effectual prayer on their behalf. Of all the privi-

leges of this sphere of labour for God, this would seem to be the greatest—when one is able to make one more in the gatherings for intercession, and intelligently to pray for the many and varied needs close at hand, which at home it is so difficult to realize.

And lastly, there is the privilege of intelligent giving.

To be able, as God has blessed us, intelligently to help where the need is greatest, and in so many ways;—freed from the conventional home burdens, and from many expenses which seemed necessary and unavoidable there, this is also one of the greatest joys of the work.

At home one is apt to feel how much is done for many to whom much has been already given.

The contrast is great, as one thinks of the countless opportunities in God's great field of the world, and the unequal distribution of His workers there.

And may we add—the unequal distribution of His stewards, also.

They who respond to His call receive even here, in the sympathy and friendship of fellow workers, the faithful love of the people and the abiding Presence of the Master, the "hundredfold" promised to those who leave "house, lands, or brethren" for His sake.

NON-COMMISSIONED MISSIONARY.

THE BEGINNING OF THE CANADIAN PRESBYTERIAN MISSION OF KOREA.

The pioneer missionary to Korea from among Canadian Presbyterian was the Rev. W. J. McKenzie who came to Korea in 1893.

Some years earlier, while in a lonely Home Mission field, a volume on Korea and other missionary literature occupied part of Mr. McKenzie's time and gave direction to his later work. He was greatly interested in the new land so lately opened up to missionary work, and on the completion of his theological studies would gladly have gone at once to his chosen field of labor.

But the Canadian Church had no Mission in Korea, and did not think the time had come for one. However, Mr. McKenzie's heart was in Korea, and trusting God, and sustained by the pledges of a few friends, he came out as an independant worker in the Fall of 1893. He came first to Seoul where he spent some months with the missionaries there, studying the language and learning something of their methods.

Mr. McKenzie then went to Sorai where his ministry was brief but fruitful—barely two years in all. In that time he had gathered a congregation, enrolled a small band of converts and built a chapel. But the immediate results in the field in Sorai, were less important than the impression on the home Church.

The heroic faith and early death of Mr. McKenzie served to stimulate the enthusiasm of the friends of Korea in the Eastern part of Canada. They began a steady agitation for the adoption of the field as a part of

the Church's work. An appeal from the little church in Sorai gave an added impetus; and when three young men who had about completed their theological studies, volunteered for Korea, the Women's Foreign Mission Society, and three fellow-students each offered to support one missionary, if the Church would appoint the three and undertake the support of one.

After full discussion in the Church courts, it was finally decided to open work in Korea, and early in 1898 the Foreign Mission Committee appointed Revs. W. R. Foote, R. Grierson, M.D., and D. M. McRae to Korea. They arrived here in September of the same year's accompanied by Mrs. Foote and Mrs. Grierson.

After some months spent with other missionaries in Seoul, it was arranged that the Canadian missionaries should take up work in the province of Ham Kyung, Sorai district being fully occupied and Ham Kyung almost untouched. The provinces of North and South Ham Kyung lie to the north-east of Korea, and have a population of over one million.

Condensed from

"Reapers in Many Fields,"

J. B. ROBB.

SOME CHANGES IN THE KOREAN CHURCH.

That there are great changes transpiring in the life of the Korean Church is evident to any one who attends the Church services either as a worshipper or as a casual visitor.

The first natural observation is the character of the congregation. In many of the Churches it is not as large as it was five years ago, which fact has given voice to the idea that there has been a large falling off in the Church membership. If one turns to the Church records at first sight, their testimony seem to confirm the belief. One denomination reports ten thousand less in number of following than it did five years ago. It will appear, however, on closer observation, that the real membership is not smaller than it was at that date, but in fact much larger; that there is not an annual falling off in the real Church following greater than there was five years ago, but a much smaller percent. of the people who unite with the Church leave its doors now.

During the earlier years great numbers poured into the Churches and after a few Sabbaths' attendance left, those remaining through the season were reported at the Annual Conferences and Annual Meetings, though many of them were still regarded as doubtful Christians. During the last four or five years there has not been the great inflow of enquirers as before, and, therefore, has not been an equal number has been lacking to take the place of the shifting, unassimilated numbers who had been enrolled during the earlier period.

A certain Church, of which the writer had charge for several years, had on its record of average attendance over two thousand eight hundred,

but that does not tell the whole story of the work of the Church. Another large body of men and women attended the Church a part of each year and then drifted away and their names were removed from the roll. In this manner over ten thousand, who were enrolled as the result of evangelistic effort on the part of the Church members, passed from the records within fifteen years. It will be seen then, that there appeared in the Church a crowd of people of whom it was necessary to take account at the end of each year; they, while passing through, left of their numbers many, some of whom were not stable; these last in falling away were not noticed in the tables of statistics, because their places were immediately taken by others; but when the time came that the large masses of restless people did not make their contributions to the Church following, and these last fell away, as they were normally expected to do, the statistics showed a large decrease. But, as observed above, it was not from the list of baptized members. These have grown more rapidly in many of the Churches than they did five years ago. So there has been no real backward movement of the Church, but a positive and rapid advance. There are seldom Sabbath services held that do not add new believers to the Church rolls.

On the part of the work of the Pastors, there is a great advance over the past in the spirit of evangelism. They have a more profound knowledge of the deeper things of God. Dangers and suffering have driven them to a consecration that has brought forth good fruit.

The efficiency of some of the men who are called to "revival" work is greatly gratifying. They are preaching out of the inner richness of their experience, and their labors are accompanied with spiritual power, and the results are lasting.

The protracted meetings of a particular church do not close when the evangelist moves on, but are voluntarily continued by the people. It sometimes occurs that the children and youth of the Church gather, after such meetings are over, in a spontaneous manner and conduct services among themselves with perfect decorum and order, and with devotional fervor.

The spirit of religious agitation has gone, and the spirit of devotional worship has taken its place.

As the spiritual character of the believers has changed and developed, self-help has also enlarged, and more money has been contributed, per believer, than at any time during the past.

The high cost of living in Korea has kept pace with the rest of the world which makes the question of Pastoral support, and the care of the schools by the local Church, a serious problem. This question alone is deserving of much more space than is permitted by this article.

The congregations are grappling bravely with this problem wherever it is thoroughly understood, and there has been a wonderful development under the discipline of Church giving.

As one looks underneath the surface there are many things seen that hearten one.

With the Korean's devotional nature, deep comprehension and

appreciation of the profound truths of God, and his evangelistic fervor, one feels secure as to the future of the Korean Church, and in all this the Korean promises to become a world teacher of our faith.

W. A. NOBLE.

ANNUAL OFFICER'S CLASS, 1913.

KANGKEI STATION.

A short article on this subject appeared in the "K. M. F." two years ago. The fact that it was referred to by one of the contributors to the International Review of Missions together with the plan to make the "K. M. F.," once a quarter, a conference number on methods of work, is the writer's apology for offering a second article under the same heading. Our officers' class has become the means of gathering together the results of the past year's work, as well as of planning the work of the year to come. It is convex on one side and concave on the other. Although our eighty groups are scattered over a vast territory, we are able through the officers' class to keep the work unified.

Many of our officers do not meet each other at any other time and yet, throughout the year, they are working according to the same plan. The fact that because of our isolation we are a presbytery in miniature, has caused us to plan and conduct the class more carefully than if in the future less were depending on it.

PERSONNEL.

In our announcement of the class we urged each group to have one or more of its officers present. Because of the wide extent of our field, this was not possible. However, eighty were present, from every section of our territory, and at least a dozen of them had walked 100 miles to get there. Each man paid his own expenses during the seven to ten days he was away from home. First, there were the pastors and elders who made up the Presbyterial Committee (known as the *Sichal*)—the only official body with power to act. Also, the helpers (local preachers, so to speak) and the Bible women, were present. But a great majority of those in attendance were *Nyungsus* (sub-elders), deacons and a lower grade of officers known as *Quonchals*.

PROGRAM.

The plan^e was to study two hours in the morning, with a prayer hour between conferences and committee meetings in the afternoon, and a preaching service at night, closing with a communion service Sunday afternoon. The whole program had been planned carefully in advance, and each one had been notified of his part.

The helpers and elders made up one class, and studied Malachi, and

were also given some special lectures on preaching. The *Nyungsus* studied a tract on "Leading the Family in the Right way" and were given a few lectures on Homiletics. The deacons had one hour on "How to study the Bible by Chapters," taking Philemon, Jude, etc. as examples. They also studied a tract entitled "Church Government in the Time of the Apostles."

The fourth grade of officers were given four lectures on "Studies for Personal Workers" (translated from K. Johnson's book); for the second hour they studied Titus. Books on each of the subjects had been sent to the teachers (who were mostly pastors), at the time of the assignment.

For the prayer hour, the Lord's Prayer was studied, each of the two elders and two helpers leading, taking two sentences of the prayer only as a topic and each having received a "Commentary on the Lord's Prayer" in advance.

Many members of the class purchased these books for study, no book costing more than a few cents.

The Presbyterian Committee (*Sichal*) had chosen sub-committees on Missions, Education, Deeds, Church Records, Auditing, and Finance. These committees were to meet from 12 to 1 p.m. each day and at 2 p.m. all the officers met in conference for two hours. The first day's conference was given to Narrative, each helper reporting for his circuit, plus the statisticians report; the second day was given to education, the third to missions, and the fourth to Bible Study. Minor reports were given as opportunity afforded.

At 4 p.m. officers from different counties, two counties to a day, met separately with their own pastor. Inquiry was made as to whether or not all financial obligations had been met, dates for Bible classes in the different churches were set, etc. Other members of the Presbyterian Committee were requested to meet with these county groups and ask questions, exhort, encourage, or advise.

At 5 o'clock the Presbyterian Committee met for two hours, took up all problems, heard preliminary reports from the sub-committees (mentioned above) which had met that day at 12 o'clock, and were to report the next afternoon before the general body of officers for conference.

This program was adhered to strictly for four days. At the beginning of the class each officer was given three sheets printed from the mimeograph; one sheet gave the program for the week, a second sheet gave each days program indicating the different committee and circuit meetings, and giving information as to the time when the different reports were due; the third sheet gave the names of the members of the different committees and suggestions as to the work of each committee.

In the evening meeting four pastors delivered prepared sermons on Life:—A race, a fight, a journey, a voyage. The evening meetings were held in the large Korean church building, but the day meetings were held in the new Potter Memorial Bible Institute Building, which, with its main assembly room upstairs, and its 5 class rooms down stairs, made an ideal arrangement for such a class.

REPORTS.

To our surprise we found that our total adherentage had passed the 5,000 mark, due largely to the continual migration into Manchuria, where we have 2,000 Christians in our part of that field, besides a great many we haven't been able to find yet.

Fuller reports than ever before were received in regard to preaching done. Two hundred men and women had promised 1,420 days preaching for which we had reports for 855 days. These volunteers in preaching had traveled on foot 4,000 miles; had preached to 4,077 individuals; and had given out 4,000 book tracts, each costing $\frac{3}{4}$ of a cent, and paid for generally by the one doing the preaching; 1,655 other tracts were given out, and 391 were reported as having decided to believe.

The report was not complete in all respects of course, and while of no particular value in itself, yet we feel that some method closely followed up, is necessary in order to impress upon the church its obligation to preach the Gospel.

As to Bible Classes we found that the aggregate attendance in 57 county and local church classes of different lengths, was 2,266, out of a total adherentage of 5,000.

There were other interesting reports *e. g.* one of our helpers in reporting daily for five consecutive months had walked 800 miles, visited 503 homes, exhorted and preached to 923 people. For the year he reported 128 week days spent among the churches of his circuit, besides 45 Sundays. Thirty-five days were given to County Bible Classes, 65 days in preaching among unbelievers, and 65 days at home leaving 27 days unaccounted for. Surprising as it may seem such faithfulness was not always rewarded by a prompt payment of his salary.

PLANS.

Much constructive work was done. Church deeds were examined and those not conforming to government regulations were returned to the churches and the officers urged to get new deeds as soon as possible. Aside from days preaching to be promised as heretofore, an additional plan was evolved urging upon each man to work earnestly and prayerfully throughout the year for one or more of his unbelieving neighbors. A stock of good sheet tracts is to be sent to the pastor of each county. A Bible class for each group was planned—also county classes.

Churches having sub-elders were urged to record the minutes of their officers meetings and report the same for examination, a year hence.

The present status of each helper and Bible women was discussed, and a new helper appointed. Overtures to Presbytery were prepared. Our work in Manchuria was considered at some length.

Thus the four days were made both strenuous and profitable. As a training school for men who are to assume large responsibilities in the church in the future, the time was well spent. They were days of inspiration which will have a good effect throughout the year.

The men returned with an understanding of what is being done and with a vision of things possible in the future. As one man said, "Had I known what a good meeting this is, I would have been here the past few years."

HARRY A. RHODES.

Kangkei, Chosen,

Oct. 16, 1913.

ITINERATING IN THE HIGHLANDS.

I shall try to tell a little about my trip to what is, I suppose, the highest county in Korea, altho I cannot prove that statement.

We left Hamheung on Oct. 19th, and went ten miles to Orochon, where we spent Sunday with the little company of Christians there. This place gets its name from the reputed fact that there have always been five old people in the place, sometimes more, but never less than five.

We left on Monday and set out for Changjin, where we were scheduled for four classes, a church opening, and a feast in connection with the latter. We travelled comfortably on our pack-ponies until we came to the Great White Mountain range bordering on Hamheung county. The first pass was crossed in less than an hour, and after a three mile walk, and dinner, we crossed Chung Yong (Middle Pass) whose top was reached after over an hour's climb. There was a sudden and short drop and we began the ascent of the third pass called Hwang Cho Ryong, (Yellow Grass Pass). Up, up, up we went, until we hardly had breath left to climb, and still we went on up, up, up, until we saw at last the shrine which we knew meant the top of the pass. The spirits of this pass had been plentifully supplied with bits of bright colored rags for garments, stones for a hot floor, and wood for a fire, also good white rice to eat. We found that there was still a little climb, then a short distance on level ground before the gradual descent into Changjin County. Needless to say we were glad to reach the inn as darkness set in.

Our first class was at Sasu, where the mornings and evenings were given up to study, and the afternoons to preaching. Several years ago almost this whole village had professed Christianity, but the cares of the world and deceitfulness of riches have choked the word, and now the few who gather for worship are unable to heat the commodious Church-building, so they gather at the house of one of their number. From here we went to Paikamtong, where three days of profitable study were spent. Then westward sixty miles to Tongkaitong, where they have been waiting since July for the Pastor to come and open their Church. We were fain to believe these friends when they told us that "Tongkaitong was the first place to come down from Heaven," for we had crossed the Pass. This group is unique in our field, for of the ten families in the village, nine are Christian, and it only wants the consent of the father of the tenth family, to make a complete Christian Village. The Heathen around call it the "Jesus Town," an evidence that their light is shining.

We met Mr. McRae here, and the opening services were conducted on Sunday, Nov. 2nd. On Monday our party went to a small group about seven miles distant, where we found a number of new Christians who were anxious to learn more about the Truth. On Wednesday, the whole countryside had been invited to Tongkaitong to partake of the good things prepared for them, cooks, dok, and other Korean dainties. After having plentifully supplied the wants of the body, the guests were summoned to a large open space in front of the house where the needs of their souls were explained and all were urged to lose no time in accepting Christ as the supplier of these needs. One man who made his decision then and there, showed his earnestness by remaining for the class of a week's duration to begin the following day.

We gathered with the women too, for five days' study, three hours daily, and a union service in the church in the evening. We still had one group to visit, about sixty-five miles distant, so, altho November eleventh was promising stormy weather, we set out, lest winter find us and forbid our return home. On the third day out we lunched on potatoes, kimchi and chang at three p.m. in a house where the oats which were drying on the floor had to be swept aside to make a place to sit, and the doors and walls appeared to have had a falling out; so, altho the day was already bitterly cold, we were compelled to go to our journey's end, arriving about seven o'clock.

This group at Changjin Oop has been called "A bachelor Church," but our arrival brought out a number of women, one of whom seemed especially anxious for a revival. On Saturday a large number of heathen women came to the meeting in the Church several of whom decided to become Christians. Because of these and several other decisions, we were constrained to give up our plan of leaving on Monday, and remain several days in order to instruct these new sisters more fully in the Way of Life. One of the saddest sights of my life was in this place, that of a child, less than three years old, almost blind from smoking cigarettes. This seems almost incredible but such was the case. When we asked the mother why she allowed such a small child to smoke, she said, "we were being kind to him, for when he saw others in the house smoking, he cried until we gave him a cigarette," and she did not guess the reason of his poor, sore, almost blind little eyes. A happy sight was that of the bright young wife of one the earnest young Christians taking her stand as a follower of her husband's Savior, altho she had resisted all former efforts to win her. We felt that the extra days had been well spent, and ask the prayers of all who may read these notes, that those who made their confession then, may be kept in the days to come.

Our home journey was made in six days, happily, with fine, altho cold weather all the way. Home seemed good again, but then the home-coming is one of the pleasures of itinerating.

M. MAUD ROGERS.

LETTERS.

I.

LETTER FROM MOKPO.

One of the most used verbal endings in Korean is "Taka" and when asked to explain its use on examination, Mr. Nisbet replied that any missionary on the field could explain the use of "Taka," for it meant "interrupted action." I have certainly felt the force of "Taka" in my own work this last quarter of the year.

My regular routine school work was interrupted the middle of Nov. by a trip to Chunju to teach in the month's Bible School there. We have a five grade school there for the better training of Christian workers, Sunday School teachers and Bible women. The women who come must have been baptized, able to read and write, and must bring a letter from their church leader; they also pay all their own expenses except wood and lights; we furnish a dormitory for them, but they bring and prepare their own food. It is quite a test of the zeal of a Korean woman for her to leave home in dead of winter, walk perhaps eighty miles, (we had several who did that) and bring their own food, just to get a better knowledge of God's word. The class is conducted just like a school. At close of month we have written examinations and promotions. I had taught this class from its beginning, five years ago, for two years; but since my removal south I had not been back, so it was a great delight to me to return this year and see the development of the women; they gave me such a royal welcome that some one suggested we sing "The Prodigal's Return."

I was to teach Genesis in First Grade, Pedagogy to Fourth and Fifth, and the Sunday School lesson to all on Saturdays. We are attempting for first time to give the women some fundamental laws of good teaching. I had taught one week when a severe attack of bronchitis put me in bed for two weeks. I was too sick to worry much but I did hate to lose that opportunity with that splendid band of women. I got back just in time to make a few center shots at my subjects. Mrs. Tate and Mrs. Reynolds had ably substituted for me, but they were already burdened with their own work. There were eighty-eight women who studied to close of class, and I never saw a more earnest, consecrated band of women; I feel that God will honor a people who sacrifice so much to honor His word.

In order to reach home before Xmas, I returned on a little boat that had only one little room where men, women, children, Americans, Japanese and Koreans, all lie down on floor and sleep side by side. I never hear any one advising the missionary to get close to the natives without wondering if they have any idea how close we do get. I chose a strategic point over by the wall, and had a not very unpleasant trip home.

We now have seventy-one girls in school here, doing very good work; three new girls came in while I was in Chunju. Mrs. McCallie kindly took my school work, as well as hers, that month.

During the holidays our head school teacher, Miss Kim, has gone

with Mrs. Chung to a village out in Mr. Nisbet's territory where there is a new group of believers springing up; she will spend this week there teaching the women some of the simple, basic principles of religion, and will also teach them how to read. Realizing this was her holiday, I approached the subject of her going with some reluctance, but her face lit up and she cried, "Oh, I would love to go." I am praying that that may be the mind of our school girls; that they "may love to tell the old, old story."

ANABEL M. NISBET.

II.

LETTER FROM ANDONG.

It becomes my pleasure this month to write you our station letter. To be sure the station feels that it is a duty it has laid upon me, but who else has had the privilege of reporting so much all in one letter?

The arrival of the twin boys in the home of Dr. and Mrs. Smith, Oct. 16th, added not only to our station roll, but to our pride and happiness as well. For good health, good nature and general development one might be justly proud of either Roger or Robert alone, but since there are two of them, all Andong station feels a double share and interest in their welfare.

Due to the arrival of the twins we had the pleasure of a visit from Miss Doriss, who came from Taiku on her way to Pyeng Yang. She assisted greatly in nursing and also came in touch with a little of the station life while here.

We welcomed to the station Oct. 25th, our single lady worker, Miss Rodgers, who has now become settled in her new home and taken up her work.

Miss Doriss of Chong Ju, who had already been ten days in Andong territory at class work, arrived Nov. 10th, in the city, and was here until the 20th, assisting in the women's class. From here accompanied by Miss Rodgers she went to Yea An where a class was held, and then on to Pung Kai, closing there Dec. 2nd.

This (the Andong city class), was the fourth class held in the city for women of the territory, and there are many signs of growth and progress which should be noted for our encouragement. The class was larger than ever before, nearly 300 being in attendance. There was a larger number of young women enrolled, and a smaller number of women who could not read.

The arrival of the church bell has been the cause of much rejoicing among the Koreans, and the hours of services are now signaled by a most vigorous ringing which brings joy to the hearts and ears of all Koreans, heathen as well as Christian. I am sure that the old Grandpa who rang our American bell of liberty, never put any more enthusiasm into it than the Korean whose privilege it is to ring the Andong city church bell.

The past weeks have been busy ones in the city church. The building which has for some time been far too small for class gatherings could

not be properly enlarged, and so a new building on another site is under way. This new church is 40 × 50 ft. and makes a good showing from the best streets of the city. The building is to cost not over ¥1,500.00, one-third only of which may be given by home friends or churches. However, none of this ¥500.00 has yet been received, and the amount still remains to be collected.

A flying visit from Mr. Greenfield, Dec. 2nd, gave us much pleasure for the few hours he was here. He arrived about 12 o'clock, and left at 2 p.m.; but the station was promptly gathered together to a luncheon party.

He writes later—"I hope that you will have a lovely Christmas in Andong this year and if I were up on the road I'd take another forty-seven miles run in, to share it. I reached my church by 7:45, and then had supper and was in meeting at 8:15, after which I went out for personal work and preaching, and came back to a filled church and had a fine evangelistic meeting."

The foreign children's school, which consists of the Welbon children and their teacher, Miss Pierpont, gave us a Christmas tree program before our station dinner on Christmas Day, and the Korean Boys' and Girls' schools gave Christmas entertainments at the Korean church.

Mr. and Mrs. Crothers and James, moved into their new house during the holidays, and are now ready for a house-warming.

The children of the station are still celebrating holidays and Christmas feastings, but two days after Christmas found the big folks all back at hard work again, and you might have thought that the men of the station were keeping a fast day to the fire gods. Mr. Welbon spent the day down in the basement mending a leaky furnace and had his lunch sent down to him on a tray. Mr. Crothers was putting up stoves and dined on two sandwiches. Dr. Smith or his household was called upon to clean store pipes and contrary flues, and, tho' reports are not in, we understand that he too kept the day.

Our Monday night class for young women is very interesting this winter. Except for one night's snowstorm we have had over thirty in attendance, many of them being young believers who do not yet attend church services.

LULU N. WELBON.

III.

LETTER FROM PYENG YANG.

I am sending you a few Pyeng Yang notes which you may be able to use in the "Korea Mission Field."

Two new little missionaries have arrived this month, Edith Louise Phillips, on Dec. 6th, and Edith Emma Blair on Dec. 30th. Two families are thus made happier and we all rejoice with them.

December is one of the months during which the Bible institute for men is in session. Seventy have studied this month. The second term

continues during January. One promising man from Wang San one hundred and seventy-seven miles away has been studying for a few years, and each year brings down a load of honey to sell in order to pay his expenses while here. We call him the "honey man" and the honey is good, too.

The Christmas season is always a very busy and happy one here, and this year has been no exception. The method of preparing a Christmas program for all of our city churches has been written of before but it will hear repeating. A committee appointed by the general session representing all the seven city churches, take the matter in hand. There is usually a foreign pastor on this committee, and he is supposed to furnish ideas. To have something new every year is not an easy matter, but this year Mr. Mowry met the situation and with the Korean committee arranged a most successful program. The same program was given in all of the churches. This makes every one feel contented. The drilling of those who took part in the services, was taken charge of by different members of the station. Christmas Eve the churches were crowded and we hope that the seed sown at that time, may bring forth fruit in leading the unbelievers who were present to truly know the Saviour of whose birth they heard during that evenings service.

Christmas morning another service was held. At this time children received gifts, and gifts of money and other things were made for the poor.

We are planning for something new. When the pastors of the Pyeng Yang Presbytery met in their association meeting a few months ago, the desire was expressed by some of the Korean pastors, that some special instruction might be given to their wives. The missionary wives know the center of influence our homes should be and it was with this thought in our minds that we have arranged for a five days conference for pastors wives to be held in February, here in the city. Invitations have been sent to all of the pastors wives of our Presbytery. We plan for morning prayers and Bible study in the morning; and in the afternoon, conferences will be held in our homes. These conferences will be a means of helping these women to understand their duties as pastors' wives and some conferences will be conducted by pastors. Just how these women will respond remains to be seen, and we shall be ready to report later. This desire expressed by these Korean pastors, shows us some of the lines along which they are advancing and we must be ready to help by prayer and work.

HELEN K. BERNHEISEL.

THE COMING SONG BOOK.

The preparation of the songbook announced in the April number of the "K. F. M.," is coming on apace, albeit in the face of some difficulties. Hymns are comparatively easy to secure, but good songs for social and other occasions, the real object which the compilers had in mind, are as yet, much in the minority.

A number of excellent contributions have been received. Others

are not usable because they are not written in meter, or are written in a different meter from that of the tune to which they are expected to be sung. The result is just as if we should attempt to sing "Jesus, lover of my soul" to the tune of "I love to tell the story," the words being in trochaic meter, and the tune written for iambic meter.

Those who are translating songs or hymns from English into Korean, naturally hope that their work will be more or less permanent, and one way to make it so is to see that *the words are in meter and that the meter of the words is the same as that for which the tune was written.*

A little study of the Korean language with reference to rhythm, brings out the fact that trochaic and other measures beginning with an accented syllable, are very much easier than iambics and similar measures where each foot begins with an unaccented syllable. The Koreans recognize this by writing their native poetry almost altogether in eight syllable trochaics. Thus:—

전 흥 하 신 라 바 지 여

This is not a common meter in English poetry, the best known example being Longfellow's Hiawatha. Thus:—

"Ever thicker, thicker, thicker,

Froze the ice on lake and river."

Iambics are very difficult in Korean, after the first half dozen lines or so, when the supply of monosyllables such as 저, 꽃, 늘, 춤, &c. with which to begin the lines, has become exhausted.

These few suggestions are made with the hope that they may be helpful to some of our fellow workers.

In conclusion, may we add a free translation of a poem offered for use in the book? It is for the benefit of any who may doubt the poet's heart that beats in many a Korean breast.

MRS. BAIRD.
MRS. BECKER.

SONG OF THE SEASONS.

SPRING.

Willow branches all united,
By the brookside bending over,
Red and green, the pretty colors,
O'er the brink they flash and sparkle.

Oriole the willow on,
Butterfly the flower within.
All at once, the instant's pleasure,
Seize it, ye who seeking wander.

SUMMER.

In the west the crimson sunset
Gleams upon the ocean's bosom;
In the village mists of evening,

Hazy floating, all encircling,
 Home the ox-bestriding hind,
 Farmer bending' neath his plow,
 Through green meadows, by the ricefields,
 Tired they saunter, wending homeward.

AUTUMN.

Stranger in the lonely chamber,
 Autumn voices sadly calling,
 Breezes fresh and moonlight glistening,
 High o'er head the wild goose flying.
 Crickets chirp, "Sil, sil, am."
 Wild geese chant, "Kirek, kirek ;"
 In the room the taper wasteth,
 In the heart reigns melancholy.

WINTER.

Snow so white, like silver ricegrains,
 Swirling fills the earth and heavens ;
 Storms of wind like raging billows,
 Set the earth and sea a—trembling.
 Bamboo limbs, swishing, swishing,
 Pine forests, surging, surging,
 A thousand years of cherished virtue,—
 He is not who can oppress thee.

CHILDREN'S CORNER.

JAMIE'S ROAD.

PART II.

It was Christmas Eve. The ground was covered with snow, which was glistening in the moonlight, and the red and blue and green paper lanterns hanging from the trees round the little Chapel looked like coloured gems against the dazzling snow. Every window of the said Chapel glowed with the warm light of fire and lamp, and it all looked very inviting to passers by, on that cold frosty night.

Every available space in the little building was crowded. No aisle was left, and the windows were thrown open to allow the crowd outside to sit on the sills, or where they could ! In one corner of the Chapel was a Christmas tree, gay with candles, dolls, and strange looking parcels. Round the tree was a group of rosy, bonny looking girls,—looking much stronger, and more ruddy than those who came in from the streets, with babes bound to their backs.

There was quite a hubbub of talking, and the Missionary, accustomed to such meetings, said,—“ Chanmi hapsetta ! ” (“ Let us sing !)

The little girls round the Tree started at once, as if the hymn had been pent up, and must come out. How they opened their mouths! It seemed as if the roof must come right off to let the sound out!

“Hark! The herald angels sing,
Glory to the new born King!
Peace on earth, and mercy mild,
God and sinners reconciled!”

“New born King! New born King!” said a man near the door, who had come in late, and had squeezed himself in somehow.

“Who’s this new born King they’re singing about?” “Here, you boy,” catching hold of the tangled hair of an urchin near,—“tell me,—you ought to know, you are always here,—Who is the new born King?”

“That’s Jesus,” said the boy,—“oh! let go my hair.”

“Less noise at the back, please,” said the Missionary. “I want to tell you why we are here tonight,—” but his voice was lost in the murmur of conversation that arose. Crowds at the windows! crowds at the doors! All wondering what that beautiful tree was there for, and who was going to get those oranges hanging on it. It was no use to try and talk, so once more a hymn burst on the air.

“Once in royal David’s city,
Stood a lowly cattle shed,
Where a mother laid her baby,
With a manger for its bed.
Mary was the mother mild,
Jesus Christ the little Child.”

“That’s the same Jesus is it?” Asked the man of the boy, shouting the words so as to be heard.

“Yes, that’s the same Jesus,” said the boy,—“oh, do let a fellow be!”

The man rubbed his chin, and then straightened out the few long grey hairs that he called a beard, and looked round enquiringly. Little Miss Winks, a new Missionary, was at the door giving out tracts, and she reached over the heads of the crowd and gave this man one. He opened it eagerly, and read.

“The road to Heaven.”

“Ah!” he said to himself,—“That’s where Jamie’s gone. I must find out all about it. I must know Jamie’s road.” He opened the Tract, and read wonderingly. It was a beautiful Tract, most attractively printed, with a coloured picture on the outside, of an Eastern Water Carrier, and on the top the title was printed.

“Light in a dark place.”

“Well,” said the old man, “that’s where I am,—in a dark place.”

sure enough." He forgot the room, the big tree, the children, all, in his intense anxiety to learn this wonderful road. And as he read, the Light began to shine in his face, and he was never more as he had been.

Old lady Hulmonie, sitting all on the alert for signs of special interest in the address now being given by the Missionary, caught sight of the man reading. She looked at him attentively, and gradually made her way up to him, looking to see what was so engrossing him. He looked into her face, and saw a Light answering to the glow he felt in his own soul for the first time.

"Tell me more about it," he said eagerly.

"After the meeting," she said, "just wait, and listen to what he says a little." So they waited, as the missionary told the old story ever new. Then the children again struck up a song, and this time it was.

"The whole world was lost in the darkness of sin,
The Light of the world is Jesus."

The old man heard nothing more. Over and over he kept saying to himself those words, gently swaying backwards and forwards.

"The Light of the World is Jesus. Light in a dark place. 'That's my heart. The Light of the world is Jesus.'"

Everyone's attention was now on the tree, from which little Miss Winks, the new missionary, was taking the oranges and dolls, and distributing them round as the names were read out. A beautiful pair of knitted cuffs was handed to the old man. He looked in surprise, and said,—

"I deserve nothing; I have nothing to pay you for them. I am only just learning about the road. Give these to someone else!"

"No, they are for you," said little Miss Winks, emphatically, "put them on, see how well they fit you!" And she slipped them over his long lean fingers. He stretched his hands out admiringly, and then looked up.

"Take them, take them," said old lady Hulmonie, "it's all of Grace. We deserve nothing, any of us. Yet see what I have got!" holding up a purple knitted scarf that had just been handed to her from the tree. "This is to show us how God gives. He so loved that He gave, so on the nights that His dear Son, our Saviour, was born, they give these things, to show how He gives, when we deserve nothing, and have nothing to pay. Every time I put on this scarf I shall say,—'Thank You, dear Lord Jesus, for all Your gifts, and most of all for yourself, and for Your death on the Cross for me.' Now, come out with me, and tell me where you live, and I will come and see you to-morrow."

"Come now, come now," said the man, eagerly, "I have waited so long to know where my little Jamie has gone. Come and tell her. She wants to know, and before Jamie went, I would not let her come to the meeting, and even he had to come when I did not know," he added with a sigh. So together they went, down the little narrow road, Hulmonie holding in her hand a little lantern, with a candle for a light.

"See," she said, pressing the truth home as they went along, "It's just the same as now. If we had not this lantern, how could we know the road? "We might fall into a ditch and be lost. But now we are safe. So, Jesus is the guide to Heaven, the Light of the world, and it is only through Him that we can go to the beautiful place; for His blood is the sign that let's you in."

They entered the little gateway, and found the wife, "Jamie's mother," (as she was, and would always be called, though she now no more could see him,) peering out into the darkness. Together there in the little room, they bowed their faces to the floor, and Hulmonie prayed for these two who had known so much sorrow, asking the tender Shepherd to receive them, and lead them, and comfort their hearts, and take them at last, through the merits of Jesus' blood to the beautiful place where Jamie lived.

Then she said, "You ask Him now,—tell Him all about it."

There was silence a moment, and then the old man said, in a low trembling voice, holding up both hands, on which are still the gay cuffs put on by little Miss Wink's small hands.

"I deserved nothing, but they gave me these, though I was quite a stranger, and nothing to pay. But my heart was sore for Jamie. The light in my heart went out when he went. But now a new Light has come, and it is Jesus, Jesus, 'Come to the Light'tis shining for thee,' they told me; and here I am, Jesus. I deserve nothing, but here I am. I think I should not have understood if it had not been for the little book, and the free gift of Grace," and he held up the cuffs again.

"It is all of Grace. I take it like I took the cuffs, I take the great forgiveness, through the wonderful Saviour, Jesus. Yes, Jesus loves me, me, and He will take me safe along Jamie's road.—"

"Now we are all safe," said the old lady energetically, "and happy too! So we must praise Him together. You must always sing when you believe—it keeps the devil out. Whenever you feel him beginning to growl near you, just sing, and he'll go. Now,—never mind the tune,—it's the words He's listening to. The tune will come after a time."

And that is why, going along the road to his home after the meeting, the missionary paused at the little gate to listen,—“I did not know there were any believers here,” he said to his wife, listen!—”

“Come to the Light 'tis shining for thee
Sweetly the light has dawned upon me,
Once I was blind, but now I can see,
The Light of the World is,—Jesus.”

Old lady Hulmonie heard the steps pause, and, guessing who it was, she came hurrying out. “Didn't you hear? Wasn't it beautiful? They have just entered the Light, and the angels were rejoicing over the sheep that was lost, and we were joining in.” And she trotted on her way, singing it herself, with no tune at all, but with a blessed accompaniment of tears of joy on her thin lined face.

"Glory, Glory how the angels sing,
Glory, Glory, how the loud harps ring,
'Tis a ransomed army like a mighty sea,
Pealing forth the anthem of the free."

JEAN PERRY.

SCHEDULE AND NOTICE OF LANGUAGE CLASS.

The Summer Language School will open June 13th at the College Building, Pyeng Yang and will close four weeks later on July 10th. This date is about the same at that of last year and seemed most satisfactory from several standpoints and we hope that it will meet the approval of all prospective students.

The School Committee hopes to make the school even more successful this year than last, but we must have the co-operation of all who are interested in the perfection of their knowledge of the Korean Language. We would be very glad to hear of criticisms of our past efforts, or to consider any proposition for the improvement of the schedule or of the general arrangements. We would be very glad to answer any questions regarding the school. All those who desire to enroll, should send their names in early so that arrangements can be made to accommodate all.

All correspondence should be addressed to Rev. C. F. Bernheisel, secretary for the Committee.

The following daily schedule will give prospective students an idea of what they may expect. The schedule is not heavy, as the weather will be warm, but the ambitious will find enough to keep them busy. Committees on athletics, meetings, social events and special entertainments, will soon get busy, so we hope to be able to give help and inspiration to all who come.

ARTHUR L. BECKER, Manager.

PROPOSED DAILY SCHEDULE
OF
SUMMER LANGUAGE SCHOOL.

CHAPEL. a.m. 8.40-9.10	SECTION I.	SECTION II.	SECTION III.	SECTION IV.
9.15-9.30	Phonetic Drill, 1. 2. 3. 4.; Dr. Reynolds and Dr. Gale Lectures, 3.; By teachers.			
9.30 to 10.20	Methods. 1. 2. 3. Mr. Becker Practice in Verna- cular 4. 5. Mr. Kerr	Editorials. 1. 2. 3. Dr. Van Buskirk Church News. 4. 5. Mr. Kerr, 2 wks. Mr. Bernh'l, 2 wks.	Stories. 1-5. Dr. Gale, 2 wks. Dr. Reynolds, 2 wks.	Comp. & Trans. 4. 5. Dr. Baird Editorials. 1. 2. 3. Mr. Bernheisel
10.20 to 10.30	RECESS.			
10.30 to 11.20	Text Book. 1. 2. 3. Mr. Kerr, 2 wks. Dr. Van Buskirk, 2 wks. Mark or — 4. 5. Dr. Van Buskirk	Com. & Speaking. 4. 5. Dr. Gale, 2 wks. Dr. Reynolds, 2 wks. Methods. 1. 2. 3. Mr. Becker	Etymology. 1. 2. Mr. Bernheisel Church News. 3. 4. 5. Mr. Bernheisel	Stories. 1. 2. 3. Dr. Gale, 2 wks. Dr. Reynolds, 2 wks. New Korean 4. 5. Mr. Becker
11.20 to 12.10	Japanese 1. 2. 3. 4. 5.			

NOTE:—The numbers given above, refer to the days of the week; Mon. Tues. Wed. Thur. Fri. are 1. 2. 3. 4. 5.

NOTES AND PERSONALS.

BIRTHS.—Edith Louise, December 6th, 1913, to Rev. and Mrs. C. L. Phillips.

Edith Emma, 7 a.m. December 30th, 1913, to Rev. and Mrs. Wm. N. Blair.

A Daughter, Caroline Jane, November 23rd, 1913, to Dr. and Mrs. J. B. Patterson.

A Son, January 2nd, 1914, to Dr. and Mrs. W. T. Reid.

A Daughter, Barbara, January 11th, 1914, to Mr. and Mrs. F. M. Brockman.

Reinforcements.—The Canadian Mission is rejoicing in reinforcement by the arrival late in December of Miss Hazel Kirk, and Miss M. Ethel McFarlane: and the Australian Mission is glad for the coming to them early in January of E. K. Lomas.

Good earnest work is reported as having been done in Wonsan, and neighborhood, by the Japanese Preacher, Mr. Kodu. He has organized a number of Churches, and is looked upon as a faithful servant of the Lord Jesus. Recently he invited the Koreans to come to the Japanese Church to join in a Union Prayer Meeting with the Japanese Christians. Many Koreans went, and thoroughly enjoyed the service in which they took a very cordial part. After the meeting the Japanese served their guests to tea and cake.

A new Out Ward is being built to Dr. Ross' Hospital at Wonsan. It is or three rooms, each with its Korean kitchen. The plan is to allow relatives to come in with their sick ones, and to care for them themselves. The doctor has the knack of doing things the Korean way.

If each Mission Station connected with the Federal Council, which has not already done so, will kindly appoint a "Correspondent" for "The Korea Mission Field," and will send the name of the appointee to the editor, his necessary labors will be greatly facilitated, and will also be better done.

NAMES OF STUDENTS IN THE PICTURE ON FRONT COVER.

Reading from the left to the right.

Top row: Grace Hardie; Scott Wells; William Baird; Anna Miller; Newland Miller; Gordon Curtis; Sherwood Hall; Gertrude Hardie.

Middle row: Lizette Miller; Olivette Swallen; Margaret Jones; Gertrude Swallen.

Bottom row: John Baird; Wilber Swallen; Edward Adams.

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